



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

PL
3933
.J81
1883

C 549,752

GRAMMAR

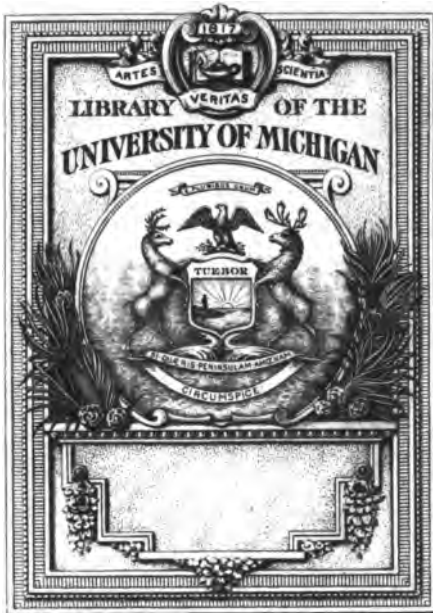
OF THE

BURMESE LANGUAGE,

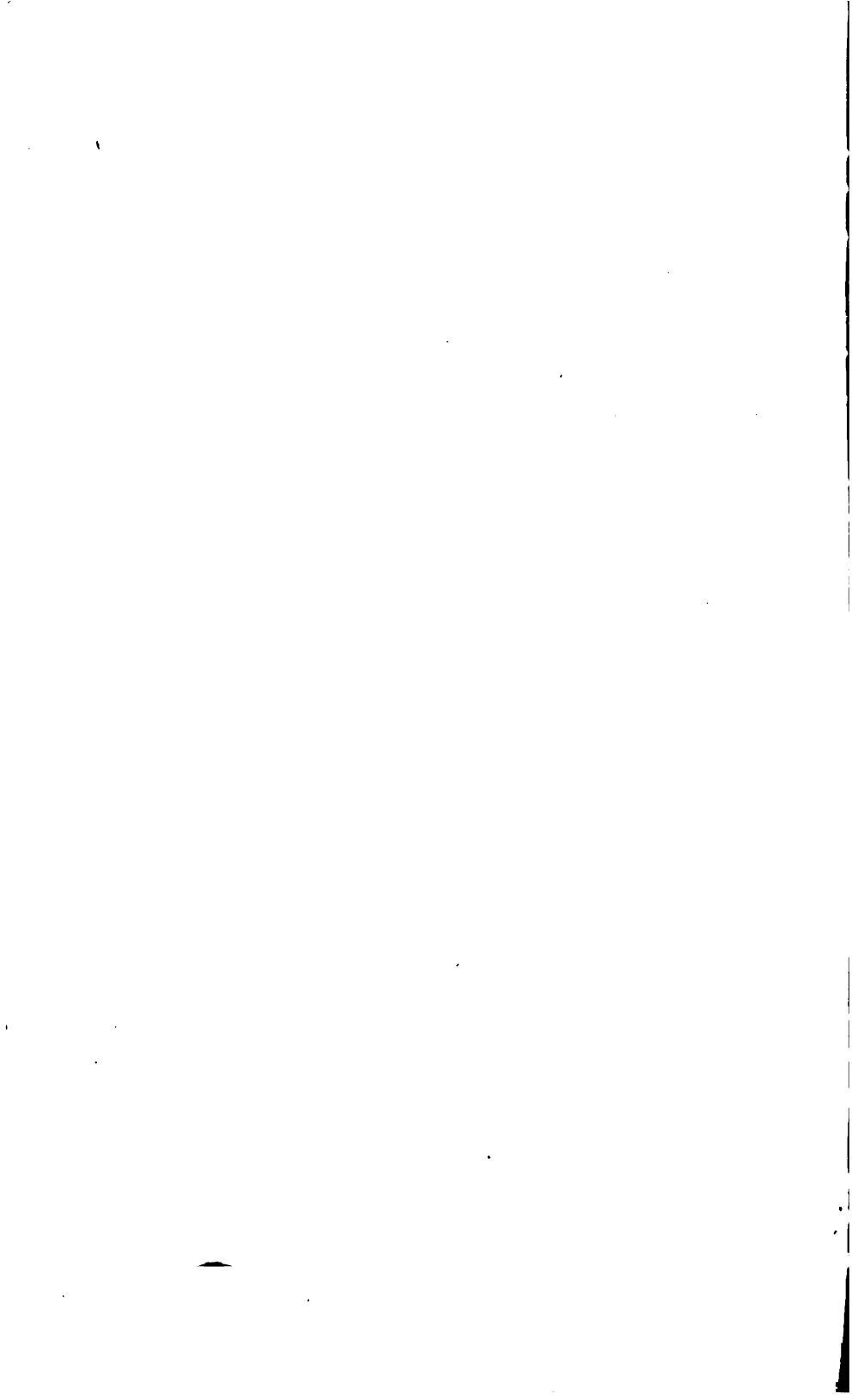
BY A. JUDSON.

RANGOON :

AMERICAN BAPTIST MISSION PRESS,
F. D. Phinney, Supt.
1883.



THE GIFT OF
Dr. Walter Koelsz



PL
3933
.J81
1883

GRAMMAR

OF THE

330

BURMESE LANGUAGE,

Judson
BY A. JUDSON.



RANGOON ;
AMERICAN BAPTIST MISSION PRESS,
F. D. Phinney, Supt.
1883.



GRAMMAR

OF THE

334

BURMESE LANGUAGE

G E.

right, and

word consisting
Sali language,
incorporation of
pure Burmese.

vowels and conso-
ve that the Burmese
ancient Nagari; as the
Burmese, is but a modifica-

ALPHABET.

set consists of ten vowels (သဂ), and
(ငါး).

are:—ဝ, a, ဝာ, a, ဣ, ee, ဤ, ee, ဥ, ဦ, ဝ,
[they, st.] ခဲ, ai, ဩ, ဩဝ, au, ဩဝ်, an,—
added the diphthong, ဧဝ်, o.

two consonants are:—

ka,	က,	ga,	ဂ,	ga,	ဃ,	ga,	င,	nga,
tca,	စ,	dza,	ဇ,	dza,	ည,	dza,	ည,	nya,
ta,	တ,	da,	ဃ,	da,	ထ,	da,	ထ,	na,
ta,	တ,	da,	တ,	da,	န,	da,	န,	na,
pa,	ပ,	ba,	ဘ,	ba,	မ,	ba,	မ,	ma,
ra,	လ,	la,	ဝ,	wa,	ထ,	wa,	ထ,	tha,

to which may be added the character

PREFATORY NOTE.

This is the same as Appendix B in the new edition of Dr. Judson's Burmese and English Dictionary. It consists of that Grammar of the Burmese language, which was published in the quarto edition, with the addition of critical notes. Everything added in this way is carefully indicated by the letters st., which form an abbreviation for the name of the present editor,

E. O. STEVENS.

Prome, June 5th, 1883.

891.45
J93

§7. According to the foregoing arrangement, the first twenty-five consonants are distributed into five classes. The letters of the first or *က* class are gutturals (ကတ္ထော*); those of the second or *ခ* class are palatals (တာလုတ); those of the third or *ဂ* class are cerebrals (ခုဒ္ဒတ); those of the fourth or *င* class are dentals (ဓမ္မတ); and those of the fifth or *စ* class are labials (ထဒ္ဒတ).

§8. The first letter of each class is a simple articulation, smooth and soft; the third is the same, rough and hard; the second is the aspirate of the first; the fourth, according to the Nagari system, is the aspirate of the third, but according to the Burmese pronunciation, is the same; and the fifth is the corresponding nasal.

§9. The pronunciation of the cerebrals and the dentals, though different in the Nagari, is the same in the Burmese.

§10. Of the seven remaining consonants, five, viz; *ဆ*, *ရ*, *လ*, *ဝ*, and *ရှ* are liquids; *ဆ* is properly a sibilant, but pronounced *sh*, and *လ* is an aspirate.

§11. The cerebrals and the letter *ဂ* are found in words only of Pali origin.

VOWELS.

§12. The names and powers of the vowels are as follows:—

အ	a or ah	as a in <i>America</i> .
ဇာ	a or ah	as a in <i>father</i> .
ဣ	ee	as i in <i>pin</i> , [or ee in <i>been.st.</i>]
ဥ	ee	as ee in <i>feet</i> .
ဇာဇာ	} oo	as oo in <i>good</i> , or u in <i>full</i> .
ဇာဇာ		
ဇာ	oo	as oo in <i>food</i> , or u in <i>rule</i> .
ဇာ	aa or ay	as a in <i>fat</i> .

*The Sanscrit authorities, it is true, give the second letter of the class as the adjunct to the nasal ဇာ; but the Pali authorities give the third, which is here adopted.

အဲ	ai	as ai in <i>hair</i> .
အဲ	} au	as o in <i>on</i> .
အဲ		
အဲ	au*	as au in <i>audience</i> .
အဲ	o	as o in <i>note</i> .

CONSONANTS.

§13. The names and powers of the consonants are as follows:—

ကကြီး,	great ka,	<i>kāgyee</i> : k,	as in <i>king</i> .
ခခွေ,	curved 'ka,	<i>khā'khue'</i> : k,	aspirated, [pron. as if written ခခွေ:st.]
ဂငယ်,	small ga,	<i>gāquay</i> g,	as in <i>good</i> .
ဘကြီး,	great ga,	<i>ghāgyee</i> : the same.	
င,	nga,	<i>gnā</i> ng,	as in <i>rang</i> , when final; when initial, not to be exemplified in English.
တတီး,	round tsa,	<i>tsāloon</i> : ts.	
တတိမ်,	twisted 'tsa,	<i>ts'hālon</i> : ts,	ts aspirated.
တခွေ,	divided dza,	<i>dzā'khue'</i> : dz.	
ဈ or ဇ,	bridle dza,	<i>dzhāmying</i> : dz.	the same, [pron. as if written ဈ:st.]
ဉ or ည,	nya,	[ngya, st.] <i>nyāny</i> ,	[ngy, st.]
တံလှိုင်းချိတ်,	bier-hook ta,	t,	as in <i>time</i> . <i>Tā thānlyeng</i> : Khyet.
ငှာဝမ်းဘဲ,	duck 'ta,	't,	t aspirated. <i>htā wōn</i> : Bey.
တင်္ဂါတောင်,	crooked-breast da,	d,	as in <i>done</i> : <i>dāring-gauk</i> .
တရေပုတ်,	water-dipper da,	the same.	<i>thāre h mō'ok</i> .
ကကြီး,	great na,	n,	as in <i>not</i> . <i>nāgyee</i> :
တဝမ်းပု,	abdominous ta,	t,	as in <i>time</i> . <i>Tawōn bōō</i>
တောင်တူး,	elephant-fetter 'ta,	't,	t aspirated. <i>htā tshēng tōō</i> :
ခငွေ,	confused da,	d,	as in <i>done</i> . <i>dā'khue'</i>
ခင်္ဘောကံချိတ်,	bottom-indented da,	<i>dhā'ouk</i>	<i>Khyō'ok</i> .
	(formerly written ဓ,)	the same.	
နငယ်,	small na,	n,	as in <i>not</i> . <i>Nāgnay</i> .

*Pronounced with the rising inflection of the voice, st.

ပဇာတ်,	steep or deep pa,	p, as in <i>part</i> .	<i>pāt souk.</i>
ဇဦးထုပ်,	capped 'pa,	'p, p aspirated.	<i>hpā ōōshlōōk.</i>
ဗထက်ချိတ်,	top-indented ba,	b, as in <i>book</i> .	<i>Bātāt kh'yōik</i>
ထကုန်း,	hump-backed ba,	the same.	<i>Bhā gōōn :</i>
မ,	ma,	m, as in <i>make</i> .	<i>mā</i>
ယပတ်ထက်,	supine ya,	y, as in <i>young</i> .	<i>yā pātlat.</i>
ရကောက်,	crooked ra, <i>rāgouk</i>	r, as in <i>run</i> , or y, as above.	
လ,	la, <i>lā</i>	l, as in <i>love</i> .	
ဝ,	wa, <i>wā</i>	w, as in <i>word</i> .	
ထ,	tha, <i>thā</i>	th, soft, as in <i>thin</i> , or th, hard,	as in <i>this</i> .
ထ,	ha, <i>hā</i>	h, as in <i>home</i> .	
ဋ္ဌကြီး,	great la, <i>lāgyee</i>	l, as in <i>love</i> .	<i>thē: thē: teng.</i>

§14. The character (°) called ငေးငေးတင်, small thing placed above, is placed over the letter with which it is combined, and has the power of a final န, or a final မ, divested of its inherent heavy accent (see Accents); thus ထံ, *an*, ထံ, *than*.

COMPOUND CONSONANTS.

§15. Compound Consonants are formed by combining one or more of the letters ထ, ရ, ဝ, and တ, under symbolic forms with simple consonants, according to the following table, in which မ is selected as the principal, because that is the only letter which admits *all* the adjuncts:—

§16.

Letter. Symbol. Name of symbol. Junction with မ. Power.

ထ	၂	ထပင်း, ya combined,	၂	mya. <i>yāpēng.</i>
ရ	၂	ရရစ်, ra curved round,	၂	mra or mya. <i>rāreēt</i>
ဝ	၂	ဝဆွဲ, wa suspended,	၂	mwā. <i>wā tshwāi</i>
ထ and ဝ	၂	ထပင်း, and ဝဆွဲ,	၂	mywa. <i>hāhtō:</i>
ရ and ဝ	၂	ရရစ် and ဝဆွဲ,	၂	mrwa or mywa.
ထ	၂	ထထိုး, ha thrust out,	၂	'ma. <i>hāhtō:</i>
ထ and တ	၂	ထပင်း and ထထိုး,	၂	'mya.
ရ and တ	၂	ရရစ် and ထထိုး,	၂	'mra or 'mya.
ဝ and တ	၂	ဝဆွဲ and ထထိုး,	၂	'mwā.
ရ, ဝ and တ	၂	ရရစ်, ဝဆွဲ and ထထိုး,	၂	'mrwa or 'mywa.

yā pēng wā tshwāi.

hā htō: rāreēt wā tshwāi.

§17. The letter ဝ, in the capacity of an aspirate, may be combined with the nasals, as င, ည, ကျ, နှ, ဖ, and with the liquids ဝ and ဝ, as ဝ, ဝ. But when combined with ဝ or ဝ, the compound has the power of *sh*, as ဝှန်, *shan*. ဝှ, 'lya also is frequently pronounced *sha*, and ဝှ has the same power. ဝှ is equivalent to ည, *nya*, and ဝှ to ဝ, *ya*.

COMBINATION OF VOWELS WITH CONSONANTS.

§18. The vowel ဝ is supposed to be inherent in every consonant that is not furnished with the symbol of another vowel, or marked as final.

§19. The other vowels are combined with consonants, simple or compound, under symbolic forms, according to the following table:—

§20.

Letter. Symbol. Name of Symbol. Junction with ဝ. Power.

Letter	Symbol	Name of Symbol	Junction with ဝ	Power
ဝ	ဝ or ၇	ဝှ, placed down,	က	ka. <i>Khia</i>
က	ဝ	ဝှးကြီးတင်, large round placed on,	ကီ	kee. <i>Coon: gye.</i>
ခ	ဝ	ဝှးကြီးတင်ဆန်ခတ်, large round placed on and kernel inserted,	ကိ	kee.
လ	၇	တချောင်းငင်, one line drawn,	ကု	<i>ka khyuang:</i> koo. <i>gning</i>
လ	၇	နှစ်ချောင်းငင်, two lines drawn,	ကူ	<i>khut khyoung</i> koo.
ဝ	ဝ	ဝဝေထိုး, tha-waa thrust out,	ကေ	<i>gma'ng</i> kaa. <i>tha'wi: hto:</i>
ဆ	ဝ	ဆောက်ထိုးပြန်, thrown back,	ကဲ	kai. <i>nauk thā</i> <i>nyet.</i>
အြော	ဝ—ဝ	ဝဝေထိုးချ, as above,	ကော	kau.
အြော်	ဝ—ဝ	ဝဝေထိုးချရွှေထိုး, as above and thrust forward,	ကော	<i>tha'wi: hto: khyā</i> koo. <i>tha'wi hto: khya'she hto</i>
ဆို	ဝ	ဝှးကြီးတင်တချောင်းငင်, as above,	ကော်	kau.
	၇		ကို	ko.

§21. The second symbol of the vowel ဝ (၇) is used whenever the use of the first would convert the consonant into another letter, —also with ဝ and ဝ, as ဝါ, not ဝါ. The latter part of the symbols of အြော and အြော်, is similarly modified in the same circumstances, as ဝါ, not ဝါ.

§22. The symbol of any vowel may be combined with the vowel ဝ, in which case the compound has the power of the vowel which the symbol represents; thus ဝါ is equivalent to က, ဝါ to ဝ, &c.

FINAL CONSONANTS.

§23. When a consonant is deprived of its inherent vowel **စ**, and not furnished with the symbol of another, it becomes final in the syllable. The absence of the inherent vowel **စ**, is denoted by the mark (°) called *that*, [*th* as in *thin*,st.] signifying *killed*, placed above the consonant thus, **တံ**, or by another consonant subjoined, thus **တ့**; in which case the subjoined consonant becomes the initial of the next syllable, thus **တ့ဂ္ဂ**, *kat-ta*.

§24. One consonant however is sometimes placed under another as a mere abbreviation, and does not therefore deprive the preceding consonant of its inherent vowel; thus **ထွာ** is equivalent to **ထာ**, and is to be read, not *thma*, but *tha-ma*.

§25. **ည** has two forms, **ဉ** (single), and **ည** (double). In elementary works, therefore, the double form may be well distinguished by subjoining a double tail, thus **ည့**.

§26. **ဂ** with **ဂ** subjoined is sometimes written **ဂ့**, but frequently and more properly **ဂ့**. A double **သ** is written **သ့**.

§27. Final consonants generally assume a new and peculiar power, and also modify the preceding vowel. These permutations, as they occur in words of pure Burmese origin, are exhibited in the following table:—

§28. စ	န	ဉ	ဩ	ခိ
စတ်, et.			အောက်, ouk.	ခိုက်, aik.†
စင် en, een,*			အောင်, oung.	ခိုင်, aing.†
စင်, eet,				
စည်, een, ee.				
စတ်, at.	အိပ် ¶eing.	အုတ်, ok.		
စန်, an.	အိတ် eik.	အုန်, onk.		
စပ်, at.	အိန် eing.	အုပ်, ok.		
စပ်, an.	အိပ် eik.	အပ်, onk.		
စယ်, ai.†				
စိ, an.		အုံ, ong.		

*The latter sound especially obtains, when the initial letter is **ည**, **ယ**, **ရ**, or a consonant compounded with the symbol of **ယ** or **ရ**; [see, as in *been*.st.]
 †Or it.st. †Ai, as in *air*.st. ¶Ei, as in *vein*, *skain*.st. †Ai, as in *aisle*.st.

§33. As an appendix to both the preceding tables, note:—

1st. Cerebrals, when final, are the same as dentals; thus တမ္မာ is pronounced *at-ta-ma*, as if written တတ္တမာ

2d. The third letter of each class is the same as the first; thus ပြဿ်, pronounced *pyat-that*, as if written ပြဿတ်

3d. The second and fourth letters of each class never occur as finals, except in some words derived from the Pali,—when they are mute; as မိုဃ်, from ငမာ, the sky, pronounced *mo*.

4th. ဝိ, ရ်, ဝ်, တ်, and ဋ်, after ဆို, are mute, e. g. ကိုဝ်, *ko*, မြင်းမိုရ်, *Myeen-mo*, မိုဝ်, *bo*, ထိုဝ်, *to*, မြိုဝ်, *gyo*, သီဟိုဋ်, *Thee-ho*.

5th. ဝာ before a final gives the syllable the same power as အ, thus ဝာရ် is pronounced, *an*, as if written ဝရ်, e. g. မာရ်နတ် *man-nat*.

§34. The sound of a final consonant is frequently modified by the initial consonant of the following syllable or word, as တက္ကရာ, *ek-ka-ra*, [*ek-kha-ra*, St.] not *et-ka-ra*, သဏ္ဍိဘ, *them-bau*, not *then-bau*. But these permutations, being dictates of nature, will be naturally acquired without rule.

§35. There is another permutation of perpetual occurrence, which may be thus stated:—when two syllables are in juxtaposition, so as to form one word, the first syllable ending in a vowel (except ဝ), [expressed, St.] or a nasal, and the initial letter of the second syllable being the first or second letter of either of the five classes of consonants, it frequently takes the sound of the third letter of the same class; that is, ဝ and ခ are pronounced as ဝ ; ဓ and ဝ, as ဓ ; ဋ and ဋ, as ဓ ; တ and တ, as ဓ ; ဝ and ဓ, as ဓ ; thus ဝကာ, a word, is pronounced, not *tsa-kah*, but *tsa-gah*, as if written ဝါ, and ဝင်တန်, *considerably*, is pronounced, not *en-tan*, but *en-dan*, as if written ဝင်တန်

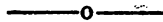
§36. But there are so many exceptions to this general rule, that regard to the coalescence of sounds as exhibited in common practice is recommended as the only true guide.

ACCENTS.

§37. There are two accents, *the short, light accent* (´), and *the short, heavy accent* (ˆ)

§38. The short, light accent (´), called *အမြစ်*, *the no stop*, (formerly a small subscriptive ဝ,) or *အောက်မြစ်*, *the under stop*, is placed under the letter, thus ကန့်. It is used with the vowels ဝ, အဲ, ဩ, အို, and the nasal consonants.

§39. The short heavy accent (ˆ), called *ဝတ်စုတ်လုံး*, *the two round woot-tsahs*, or *ရှေ့ပေါက်*, *the dots before (after)*, is placed after the latter, thus ကန့်ˆ. It is used with the vowels ဝာ, ဤ, ဥ, ဖ, အို, and the nasal consonants. This accent is considered as inherent in the vowel အဲ (unless superseded by the light accent), and in the final consonant ဝ, when combined with the vowel ဝာ. In the latter case it is frequently omitted as superfluous; and in the former case, almost uniformly, in modern usage.



ABBREVIATIONS.

§40. န for ဝဉ်	န for ဖဉ်*
(´) " က်	ဤ " ချ
(when placed over ဝ, in the symbol of ဩဝ)	ဤ " ဧဉ်
င်း for ကောင်း	၎င်း or ဝို for ဧဉ်းကောင်း
င့် " ကြောင့်	လစ် for ထုဆင်
ကျွန်ုပ် " ကျွန်ုပ်	ဌ် " ဒဉ်
ွ် " နှိုက်	၆ or ၆ for သော
	သွံ " သွေးသောက်

§41. ဝ is sometimes represented by its symbol, after က်, as ဝောက်ခွား for ဝောက်ယား, ဝကျာ for ဝက်ယာ, &c.

§42. ဇ or င is frequently removed from its natural situation in the line, and placed over the following letter, as ဝက်နိုး for ဝင်ကနိုး. [In this position it is called ကင်းစီးst.] In the case of င, the accent is omitted, without affecting the pronunciation; as သင်္ဘော for သင်းဘော

*Pron. ဖဉ်st.

NUMERICAL FIGURES.

§43.	၁,	၂,	၃,	၄,	၅,	၆,	၇,	၈,	၉,	၁၀.
	1,	2,	3,	4,	5,	6,	7,	8,	9,	10.

PUNCTUATION.

§44. The mark ■ called ဝိုင် or ဆိုင်, a *stop*, is used to separate sentences, and the clauses of a sentence. The double mark ■ ■, ဝိုင်ကြီး, a *great stop*, is used to divide paragraphs.

§45. The mark ဝိုင်ကလေး, a *little stop*, begins to be used in printed books, as an equivalent to the English comma, (a great desideratum in Burmese writing) leaving the ■ to supply the place of the semicolon and period.

PARTS OF SPEECH.

§46. The Etymology of Burmese Grammar may be exhibited under the six classes of *Nouns*, *Pronouns*, *Adjectives*, *Verbs*, *Adverbs*, and *Interjections*.

NOUNS.

§47. The usual division of nouns into *common* and *proper* obtains in the Burmese, as in all other languages.

§48. Under common nouns are included three kinds of *derivatives*; the *simple*, the *reduplicative*, and the *compound*.

§49. Simple derivatives are mostly formed from verbal roots, by prefixing ဆ, as ဆင်း, *light*, from ဝင်း *to be light*; but in composition the ဆ, is commonly dropped; thus စား, *food*, from စား, *to eat*, when combined with ည, *evening*, becomes ညစား, *evening food, or supper*.

§50. The same is true of all nouns, whose initial is a syllable စ; thus စရည်, *liquor*, when combined with ဗူး, *a bee*, becomes ဗူးရည်, *honey*; and sometimes even when a syllable or word is added; thus စရောင်, *brightness*, when followed by ရည်, *a ray*, becomes ရောင်ရည်, *a ray of brightness*.

§51. Reduplicative derivatives are formed from nouns of one syllable, by prefixing **အ** to the noun reduplicated, or from nouns of two syllables, the first being a syllabic **အ**, by dropping the **အ** in the second number of the reduplication; and such derivations imply generality or universality; thus from **ပြည်**, a *country*, is formed **အပြည်ပြည်** (with the plural affix), *many or all countries*; and for **အမျိုး**, a *race*, **အမျိုးမျိုး**, *many or all races*.

§52. Compound derivatives will be considered under the head of verbal nouns.

NUMBER.

§53. Nouns have two numbers, the singular and plural. The simple noun may be regarded as being in the singular number, as **လူ**, a *man*; though the noun in its simple state, without any definite adjunct, has frequently a generic meaning, as **လူသေတတ်သည်**, *man is mortal*.

§54. The plural is formed by affixing **တို့** (pronounced **ဒို့**), *do*, to the singular, as **လူ**, a *man*, **လူတို့**, *men*. The adjective **ဗျား** is sometimes used instead of **တို့**, and sometimes both are combined, as **လူဗျား**, or **လူဗျားတို့**, *men*.

GENDER.

§55. The Burmese language recognizes no grammatical or artificial gender, but that only which consists in the distinction of the sexes, viz, the masculine and the feminine.

§56. The two genders are distinguished, sometimes by different words, as **လောကံ**, a *man*, **မိဗ္ဗ**, a *woman*; sometimes by regarding the simple noun as masculine, and affixing **မ** for feminine, as **ရဟန်း**, a *priest (of Boodh)*, **ရဟန်းမ**, a *priestess*; and sometimes by affixing **ထီး**, or **မ**, or **မို့**, for the masculine, and **မ** for the feminine; as **ခွေးထီး**, a *dog*, **ခွေးမ**, a *bitch*; **ကြက်မ**, a *cock*, **ကြက်မ**, a *hen*; **ငန်းမို့**, a *gander*, **ငန်းမ**, a *goose*.

CASE.

§57. The relations of nouns expressed in most languages by prepositions or inflections, are in the Burmese language expressed

by particles affixed to the noun, without any inflection of the noun itself.

§58. The noun affixes may be distributed into nine classes, viz, the Nominative, the Objective, the Possessive, the Dative, the Causative, the Instrumentive, the Connective, the Locative, and the Ablative.

NOMINATIVE.

§59. သည် is the most common nominative affix, denoting the agent or subject of the verb; as ထိုလူသည်ကောင်း၏, *that man is good*; but in simple sentences, it is most commonly omitted; as သူကောင်းသည်, *he is good*; also in participial clauses, ဆရာပြောသောစကား *the words which the teacher speaks*,

§60. ကား, သည်လား, and မူကား (by abbreviation မူ), are also nominative affixes, denoting the agent or subject, but rather more definitive or distinctive than သည်, and from the latter quality, are much used in adversative clauses, as ငါ့အကျင့်ကားကောင်း၏, *my conduct is good*; *his conduct is not good*. These affixes are frequently equivalent to *as to, concerning, in regard to*, a substantive verb being understood, as အကြောင်းမူကား, *as to the reason, (it is as follows)*.

§61. ကား is sometimes used emphatically after another noun affix, as အမှိုက်ကိုကားခံနိုင်ပါသလော, *can you indeed bear the beating?* Also repeated after successive clauses intended to be set adversatively, as မြေအပြင်၌ကားမြင်သာသည်, ရေထဲ၌ကားမမြင်နိုင်, *on the land it is easy to see; in the water (we) cannot see*. In such cases ကား is used adverbially.

OBJECTIVE.

§62. ကို is the true objective affix, denoting the object on which an action terminates; as ရေကိုသောက်သည်, *to drink water*; sometimes, with some latitude of application, it denotes the object to which a thing is given; as ငကိုပေးပါ, *give to me*; or the object

to which motion is directed; as အိမ်ကိုသွားတော့ *go to the house!* or the material out of which a thing is made; as ရွှေကိုလုပ်သော တန်ဆာ, *an implement made of gold.* In the first and most proper application, it is frequently understood; as ရေပေးပါ, for ရေကိုပေးပါ, *give water.*

§63. သို့ is an objective affix, denoting the object towards which or unto which motion is directed, as အိမ်သို့သွားတော့, *go to the house!* though frequently, in colloquial style, it is superceded by ကို, as above. Various applications may seem to require the aid of various prepositions in English, as ထက်သို့စပ်သည်, *to deliver into (his) hand,* စလိုသို့လိုက်သည်, *to follow (his) will,* or *according to (his) will,* မြို့သို့ရောက်သည်, *to arrive at the town;* but in all such cases, it will be evident, on a little reflection, that the legitimate import of the affix is preserved.

POSSESSIVE.

§64. ၏ is the possessive affix denoting possession, as လူ၏ ဝေဿင်, *the life of man.* This affix is very frequently understood; in which case the preceding syllable, if capable of taking the short, light accent, is pronounced accordingly; thus ဝေဗေ၏ ဝေဗေ, *a father's father,* if written ဝေဗေဝေဗေ, is pronounced as if written, ဝေဗေဝေဗေ။

DATIVE.

§65. တား is the proper dative affix, equivalent in various applications to *to* or *per* in English, as အားပေးပါ, *give to me.* It is sometimes used for the objective affix ကို။

ငှါ, *for, in order to,* is used only with စလို, *desire,* as အစာ စလိုငှါ, *for food, or for the sake of food;* or with verbals in ခြင်း, as စားခြင်းငှါ, or စားခြင်းစလိုငှါ, *in order to eating;* or with verbs used substantively, as စားဆွံ့သောငှါ, or စားလိုသောငှါ, *in order to eat.* (See under verbal nouns, §124, and verbs used substantively, §122.)

CAUSATIVE.

§66. ကြောင့်, *because, on account of*, from အကြောင်း a *cause or reason*, is used with simple nouns, as အပြစ်ကြောင့်, *because of the fault*; but its great use is in connection with verbs used substantively, as အပြစ်ရှိသောကြောင့်, *because of the fault*. (See verbs used substantively, §122.) မှီ is equivalent to ကြောင့် but seldom used in writing.

INSTRUMENTIVE.

§67. မြင့်, *by, with, by means of*, as ထက်မြင့်ကိုင်သည်, *to hold with the hand*, is the proper instrumentive affix; but it is more frequently superceded by the connective affix နှင့်, as ထက်နှင့်ကိုင်သည်, of the same import; or used in connection with the secondary noun အား, in the sense of *means*, literally *strength*. (See secondary nouns, §74.)

CONNECTIVE.

§68. The connective affix နှင့် signifies 1st, *with, together with*, as လူနှင့်လိုက်သည်, *to follow with the man*. In this sense it is much used with the secondary nouns အတူ, အညီ, &c. (See secondary nouns, §74.)

2d. It supplies the place of the copulative conjunction *and* between nouns, as ရွှေနှင့်ငွေကိုရှာသည်, *to seek gold and silver*.

3d. It is frequently used for the instrumentive affix မြင့်, as stated above.

LOCATIVE.

§69. တွင်, မှီ, and မှာ, are locative affixes, signifying *in, at, among*, as အိမ်တွင်, အိမ်၌, အိမ်မှာ, *in the house*. They sometimes have a possessive import, as ငါ့၌ဥစ္စာများသည်, *the goods with me (or my goods) are many*.

မှာ, like the nominative affixes ကား, မူကား, &c., frequently signifies *as to, concerning, in regard to*.

ဝယ် signifies *in*, but is commonly restricted to nouns of place and time.

ABLATIVE.

§70. The ablative affix မှ signifies *from, out of, separate from, besides*, as တောမှလာသည်, *to come from the wood*; ထိုမှတပါး, *besides that, one (thing more)*; ထိုနေ့မှစ၍, *beginning from that day, that is, from that day forth*, ငါ့အိမ်မှစ၍ငါ့ဧည့်သည်များ, *all my property, beginning with my house*.

§71. က is an ablative affix of the same import with မှ, but has frequently the additional power of a nominative affix, particularly to verbs of speaking or communicating in any way, when the speech or matter communicated comes between the nominative and the verb; as ဘုရားအသင်ကလေးငြိမ်းစေတုမိန့်တော်မူ၏။ *God said, let there be light*.

§72. Certain verbal affixes, as တုံ, ငဲ့, ဝေ, ပါ, and ပေါ့, when affixed to nouns, are merely expletive.

§73. The *vocative* is expressed by the noun in a simple state divested of all affixes. Sometimes in grave discourse, it is indicated by အို prefixed, as အိုဆရာ, *O teacher*.

SECONDARY NOUNS.

§74. Some relations of nouns are expressed by means of secondary nouns which take some of the preceding affixes, and are connected with the principal nouns by ၏, (dropping the formative စ) the sign of the possessive, expressed or understood, as in the following examples:—

အပေါ်, } *an upper part*; { အိမ်၏အပေါ်မှာ, or အိမ်ပေါ်မှာ,
အောက်, } { အိမ်အောက်မှာ, *above, over, or*
upon the house.

အောက်, *an under part*; အိမ်အောက်မှာ, *under the house.*

ရှေ့, *a fore part*; အိမ်ရှေ့မှာ, *before the house.*

နောက်, *a hind part*; အိမ်နောက်မှာ, *behind the house.*

အပ, } *an outside*; အိမ်ပမှာ, အိမ်ပြင်မှာ, *without the house.*
အပြင်, } {

အထဲ, } *an inside*; အိမ်ထဲမှာ, အိမ်ထွင်းမှာ, *within the house.*
အထွင်း, } {

အနား, *a side*; အိမ်နားမှာ, *by the house*.
 အနီး, *a near part, nearness*; အိမ်နီးမှာ, *near the house*.
 အထံ, *presence*; မင်းထံမှာ, *in presence of the governor*.
 ဆီ, *ditto*; မင်းဆီမှာ, *ditto*.
 အညာ, *an upper part*; မြစ်ညာသို့, *up the river*.
 အကြေ, *a lower part*; မြစ်ကြေသို့, *down the river*.
 အတွက်, *account, sake*; လူမျိုးအတွက်ကြောင့်, *on account, or for the sake of mankind*.

§75. The following secondary nouns are commonly used without an affix; and in some instances, are connected with the principal nouns by နှင့် instead of ၏

အပို, *a part, portion*; အိမ်ပို or အို, *for the house*.
 အထက်ဆုံး, *summit, extremity*; အထက်ထက်ဆုံး, *through, or to the end of life*.
 ပတ်တည်, *a circuit*; အိမ်ပတ်တည်, *round the house*.
 ဝန်းကျင်, *ditto*; အိမ်ဝန်းကျင်, *ditto*.
 ထက်ဝန်းကျင်, *ditto*; အိမ်ထက်ဝန်းကျင်, *ditto*.
 ပတ်လုံး, *a whole circuit*; ကာလပတ်လုံး, *during or throughout the time*.
 အတူ, *likeness*; ထိုနည်းတူ, *in like manner*.
 အထောက်, *about so much, (obsolete)*; လူထောက်ကြီးသည်, *to be about as large as a man*.
 အခန့်, *about so much*; တနှစ်ခန့်, *about a year*.
 အညီ, *evenness, accordance*; အလိုနှင့်အညီ, or အလို၏အညီ *according to (his) will*.
 အတိုင်း, *measurement*; အလိုနှင့်အတိုင်း, or အလို၏အတိုင်း, *do*.
 အလျှောက်, *an agreeing with*; အလိုနှင့်အလျှောက်, or အလို၏အလျှောက်, *ditto*.
 အမျှ, *as much as*; ဆရာနှင့်အမျှတတ်သည်, *to know as much as the teacher*.
 အစား, *stead*; ကိုယ်စား, *instead of self*.
 အတူ, *a being with*; ဆရာနှင့်အတူ, *with the teacher*.
 အကွ, *ditto*; ဆရာနှင့်အကွ, *ditto*.

N. B. In some instances, ဝ or တ, is optionally substituted for the formative အ, as ကာလဝေလိုက်, for ကာလအလိုက်, ဆရာနှင့်တမျှ, ဆရာနှင့်တကွ, &c.

§76. Some relations of nouns are expressed by means of verbs also, as from တိုင်သည်, *to arrive at, reach*, may be formed,—

အိမ်တိုင်အောင် (with a continuative affix), *unto, or as far as the house;*

ကာလတိုင်အောင်, *until the time;*

ပြည်တိုင်တိုင် (the root doubled), *through the country;*

ကာလတိုင်တိုင်, *during the time;* in which cases ကို or သို့ is understood after the noun, and sometimes expressed.



PRONOUNS.

§77. ငါ, *I*, masculine or feminine, is used by a person in speaking to himself or of himself, and in addressing inferiors.

ကျွန်နှစ်, ကျွန်မ, or ကျုပ်, *I*, masculine or feminine, is used in addressing equals, and in addressing inferiors politely.

ကျွန်တော်, *a servant*, ကျွန်တော်မ, ကျွန်မ, or ကျမ, *a female servant*, တပည့်တော်, *a disciple*, and တပည့်တော်မ, *a female disciple*, are used as first personals in addressing superiors.

အကျွန်, *I*, feminine, is of similar import with ကျွန်မ, but not in common use.

N. B. The plural affix သို့ is sometimes used for the plural of the first personal.

ကိုယ်တော်, *thou*, masculine or feminine, is used to a superior; မင်း,* *you*, masculine, to an equal or an inferior; မောင်မင့်, *you*, masculine, to an inferior; မောင်မင်း, *you*, rather imperious and disrespectful; မင်းမာ, *you*, masculine, to an inferior, expressive of disapprobation; ညည်း or ညဲ, *you*, feminine, to an equal or inferior; မထီမင်း, *you*, feminine, to any woman, expressive of disrespect or anger; and နင်, *you*, masculine or feminine, to children, or persons very inferior.

သင်, *thou*, or *you*, masculine or feminine, is used chiefly in writing, and is irrespective of the relative rank of the parties.

ရှင်, *you*, masculine or feminine, is used in judicial language.

* မင်း is also feminine.st.

ကွယ်, *you*, masculine or feminine, familiar, and ဖယ်, *you*, masculine or feminine, disrespectful, are used vocatively only. ကွယ် makes ကွန်, and ဖယ်, ဖန်, in the plural.

သူ, *a person*, masculine or feminine, supplies the place of the third personals, *he* and *she*.

ဆင်း,* *that* (thing), neuter, may also be regarded as a third personal.

ကိုယ် and ကိုယ်တိုင်, *one's self* (i. e. *myself*, *yourself*, or *himself*), masculine or feminine, are of either person as the connection requires.

၈၈, *one's self*, masculine or feminine, is confined to the second and third persons.

§78. The pronouns ငါ, ဆင်, and သူ, in the singular number, not preceded or followed by any adjective or participial adjunct, become င, ဆင်, and သ, before the oblique, unaspirated affixes (except သို့), viz. ကို, ဖား, ကြောင့်, တွင်, and ခံ understood; but when used nominatively, or followed by သို့, or by ခံ expressed, or by an aspirated affix, မြင့်, နှင့်, နှ့်, ဝှာ, or ဝှ, they retain their proper form. Other pronouns, ending in a nasal, are similarly inflected.



ADJECTIVES.

§79. Adjectives are of three kinds, *pronominal*, *verbal*, and *numeral*.

§80. Adjectives of either kind are prefixed to their nouns, by means of the connective သည် or သော, if singular, and the same, or ကုန်သည်, or ကုန်သော, if plural, or directly affixed. But to this general rule there are several exceptions, particularly in the pronominals.

§81. An adjective and noun united in either way form a compound word, which admits the plural affix and the affixes of cases, the same as a simple noun.

*ဆ like *th* in *the*.st.

PRONOMINAL ADJECTIVES.

§82. The following pronominals are prefixed to their nouns, in some cases with, and in some without a connective,—*ရာ*, *နှင့်*, or *နဲ့*, being occasionally substituted for *သော*, before words of time:—

ဤ, *this*, as *ဤသူ*, *this man*; *ဤသည်နေ့*, *this day*.

သည်, *this*.

ထို, *that*, as *ထိုသူ*, *that person*; *ထိုသောအခါ*, or *ထိုရော့အခါ*, *that time*.

သင်း, *that*,—infrequent,

အနည်, *this* or *that*,—infrequent,

ထို and *ထုတ်*, *that*,—colloquial.

အဘယ်, or *ဘယ်*, *what?*—occasionally contracted to *အ*, before *သူ*, as *အသူ*, for *အဘယ်သူ*, *who?*—and to *ဘ* before *တာ*, as *ဘတာ*, *what thing?* In negative sentences, it combines with the negative particle *မ*, to signify *none*, as *ဘယ်သူမရှိ* *there is no one*. When combined with *သင်း*, *that* (thing), it means *which*; as *အဘယ်သင်း*, *which* (thing)?

အတိ, *what?*—infrequent.

အကြင်, *whatever*.

မည်, *what? whatever*. N. B. *မည်သည်*, *ditto*, is directly prefixed or affixed.

ဤမည်, *such*, referring to what has been specified. [Its most common use appears to be indefinite, *such and such*, *such or such*.st.]

§83. The following pronominals are prefixed to their nouns, with the usual connectives:—

သို့, *such*.

ဤသို့, *သည်သို့*, *such, of this sort*,

ထိုသို့, *သင်းသို့*, *such, of that sort*.

အဘယ်သို့, *အသို့*, *ဘယ်သို့*, *မည်သို့*, *of what sort*.

အကြင်သို့, *of whatever sort*.

ကဲ့သို့, and its compounds, *such as*.

§84. The following, viz. *အချို့* and *တချို့*, *some*, *အခြား*, *တခြား*, and *တပါး*, *other*, *ခပ်သိမ်း* and *အလုံးစုံ*, *all*, are joined to their nouns according to the general rule, except that when prefixed, the connective is in some instances omitted. *ခပ်သိမ်းစုံ*, *all*, is prefixed with a connective.

§85. *တထူး*, *other*, *တကာ*, *many*, *အားလုံး*, *all*, and *အလုံး*, *all*, *the whole*, are uniformly affixed.

§86. *အလုံး*, when affixed to a noun or a numeral auxiliary, frequently drops the *အ*, or changes it to *စ*, as *အိမ်လုံး*, or *အိမ်စလုံး*, *the whole house*; *အိမ်သုံးခုလုံး*, or *အိမ်သုံးခုစလုံး*, *all the three houses*. When affixed to a singular noun, the compound occasionally takes the numeral *တ*, *one*, before it, without a change of meaning, as *တအိမ်လုံး*, or *တအိမ်စလုံး*, *the whole house*; *သင်္ဘောတစင်းလုံး*, *the whole ship*.

§87. *တယ်နှစ်*, *how many?* is directly prefixed to numeral auxiliaries, or words denoting a part or quantity of a thing, as *သရက်သီးတယ်နှစ်လုံး*, *how many mangoes?* *သရက်သီးတယ်နှစ်တင်း*, *How many baskets of mangoes?*

§88. *So much*, *How much?* &c., are expressed by combining pronominals with such nouns as *အမျှ*, *အလောက်*, &c., denoting quantity, as *ဤမျှ*, *so much*, *ထယ်လောက်*, *ထယ်မျှလောက်*, *how much?*

§89. Some pronominals are doubled to form a kind of plural, as *ထိုထိုဥစ္စာ*, *those goods*.

§90. Pronominals are frequently used substantively, and in that character admit the noun affixes.

VERBAL ADJECTIVES.

§91. Verbal adjectives are made by joining verbal roots to nouns, according to the general rule, as *မြတ်သောလူ*, or *လူမြတ်*, *an excellent man*; but as the verbal root, when prefixed, is susceptible of the accidents of verbs, it is more correct to regard that construction as participial. See under participial affixes, §114.

§92. Verbal adjectives are also formed from verbal roots by prefixing *အ*, as *အသစ်*, *new*, and by reduplicating the root, as *ကောင်းကောင်း*, *good*. Such adjectives are commonly affixed to

their nouns; but *မဂ္ဂ*, from *ဂ္ဂ*, *to be many*, follows the general rule, as *မဂ္ဂသောဆရာ*, or *ဆရာမဂ္ဂ*, *many teachers*.

§93. The *imperfect degree* of comparison is sometimes made by shortening and reduplicating the verbal root, as *ချိုချို*, *sweetish*, from *ချို*, *to be sweet*, *ခခ*, *bitterish*, from *ခါ*, *to be bitter*; sometimes, by affixing *ဝပ်*, to the root reduplicated, or reduplicated and shortened, as *ဝပ်ဆိုးဆိုး*, *rather bad*; and sometimes by affixing reduplicated chiming increments, having *တ* for an initial to the root in its natural state or shortened, to express a slight degree of the quality, as *ချိုတိုတို*, or *ချိုထိုထို*, *slightly sweetish*.

§94. The *comparative degree* is made, by means of the secondary noun *အထက်*, or *အောက်*, and verb, as *အိမ်ထက်ကြီးသည်*, *to be greater than the house*, or by a circumlocution of verbs, as *သာ၍ကြီးသည်*, *to exceed in greatness*, or *be greater*.

§95. The *superlative degree* is made, by prefixing *စ*, and affixing *ဆုံး* to the verbal root, as *စမြတ်ဆုံး*, *most excellent*; and is joined to nouns according to the general rule, as *စမြတ်ဆုံးသောလူ*, or *လူစမြတ်ဆုံး*, *the most excellent man*.

NUMERAL ADJECTIVES.

§96. Numerals are generally combined with a word descriptive of some quality in the noun to which they belong, and in that state are joined to nouns according to the general rule.

§97. If the numeral is less than ten, the auxiliary word is affixed to it (the formative *စ*, whenever it occurs, being dropped), as *ခွက်နှစ်လုံး*, or *နှစ်လုံးသောခွက်*, *two cups*, from *ခွက်*, *a cup*, *နှစ်*, *two*, and *စလုံး*, *round*; if it is a capital number, as ten, twenty, thirty, two hundred, three hundred, &c., the auxiliary is prefixed to it, as *ခွက်စလုံးနှစ်ဆယ်*, or *စလုံးနှစ်ဆယ်သောခွက်*, *twenty cups*; and if it is a numeral, intervening between the capitals, the auxiliary is both prefixed and affixed, as *ခွက်စလုံးနှစ်ဆယ်နှစ်လုံး*, or *စလုံးနှစ်ဆယ်နှစ်လုံးသောခွက်*, *twenty-two cups*. But in any case in which the auxiliary is prefixed, it may be omitted, as *ဆရာမဂ္ဂ*, or *မဂ္ဂ*, *twenty teachers*, may be written *ဆရာနှစ်ဆယ်*, or *နှစ်ဆယ်သောဆရာ*, and *ဆရာမဂ္ဂ*, or *မဂ္ဂ*, *twenty-two*

teachers, may be written ဆရာနှစ်ဆယ်နှစ်ပါး, or နှစ်ဆယ်နှစ်ပါးသော ဆရာ။

§98. The following is a list of the most common numeral auxiliaries, arranged alphabetically, with the classes of things to which they are applied:—

<i>Numeral Auxiliaries.</i>	<i>Classes of Things.</i>
အဦး, <i>a chief.</i>	Rational beings, considered as chief or having subordinates, as ကုန်သည်တဦး, <i>one merchant.</i>
အကောင်, <i>a brute animal.</i>	Brute animals, as မြောက်နှစ်ကောင်, <i>two monkeys.</i>
အကြောင်း, <i>a line.</i>	Things extended in a line, as သမီးသုံးကြောင်း, <i>three roads.</i>
အကွင်း, <i>a circle, or ring.</i>	Rings, nooses, and such like, as ထက်စွပ်ထေးကွင်း, <i>four rings.</i>
အခု, <i>an individual thing.</i>	Things which admit no other word more descriptive, as ခုတင်ငါးခု, <i>five bedsteads</i> , ကုလားထိုင်ငါးခု, <i>five chairs</i> ,—frequently used also instead of a more appropriate numeral auxiliary.
အချပ်, <i>what is flat.</i>	Things flat and thin, as ဖြာခြောက်ချပ်, <i>six mats.</i>
အချောင်း, <i>a bar, or long piece.</i>	Things long and straight, or nearly so, as ထပ်ချွန်ချောင်း, <i>seven needles.</i>
အခွံနိုး, <i>voice.</i>	Words, speech, as စကားရှစ်ခွံနိုး, <i>eight words.</i>
အစင်း, <i>an extended line.</i>	Things long and straight, or nearly so, as လှံကိုးစင်း, <i>nine spears</i> , သင်္ဘောဆယ်စင်း, <i>ten ships.</i>
အစီး, <i>what is ridden upon.</i>	Beasts of burden, vehicles of conveyance, as မြင်းတစ်စီး, <i>one horse</i> ; ငွှည်းနှစ်စီး, <i>two carts.</i>

- အစောင့် (uncertain). Writings, as စာသုံးစောင်, *three books*, or *writings*.
- အဆူ (uncertain). Deities, as ဘုရားငါးဆူ, *four gods*; also [gardens, st.] pagodas, and some other articles.
- အဆောင်, *a building*. Buildings, as အိမ်ငါးဆောင်, *five houses*.
- အတန်, *intervening space*. Whatever occurs at intervals of time or place, as ဆေးကြော်တန်, *six rewards*.
- အထည်, *a piece of cloth*. Wearing apparel, as အင်္ကျီခုန်ထည်, *seven coats*.
- အပင်, *a tree or plant*. Trees, plants, as သရက်ပင်ရှစ်ပင်, *eight mango trees*; also thread, hair, &c.
- အပါး (uncertain). Deities, ecclesiastics, persons in power, any respectable characters, things immaterial, as ဆရာကိုးပါး, *nine teachers*, သီလဆယ်ပါး, *ten duties*.
- အပြား, *what is flat*. Things which are flat, as ဂွဉ်တပြား, *one board*.
- အဖက်, *one of a pair*. Things which are naturally joined in pairs, as ထက်နှစ်ဖက်, *two hands*.
- အထက်, *an arm, or hand*. Weapons, tools, whatever is used by the hand, as သေနတ်သုံးထက်, *three guns*.
- အလုံး, *what is round*. Things round or cubical, or approaching those forms, as ဆိုးငါးလုံး, *four pots*, သစ်ထာငါးလုံး, *five boxes*.

စသွယ်, *what is slender.*

Things small in bulk, compared to the length, as မြစ်မြောက် သွယ်, *six rivers*, ထမ်းခုနစ်သွယ်, *seven paths.*

ယောက်, (uncertain.)

Rational beings, — generally mankind, or superior beings, as ငှက်ယောက်, *eight men.*

§99. Sometimes the noun itself becomes the numeral auxiliary, or is substituted for a descriptive word, as ရွာကိုးရွာ, *nine villages*, မင်းဆယ်မင်း, *ten governors.*

§100. Words denoting some part or quantity of a thing are combined with numerals in the same manner as words descriptive of a quality, there being no other difference in the cases, excepting that in the latter the number of individual things merely is expressed; in the former, the number of the parts or quantities of the thing, as ချော့နှစ်ခွက်, or နှစ်ခွက်သောချော့, *two cups of water*; စက္ကူအထုပ်နှစ်ဆယ်, or အထုပ်နှစ်ဆယ်သောစက္ကူ, *twenty bundles of paper*; နှစ်ရက်, *two days* (ကာလ, *time*, being understood), literally, *two days of time.*

§101. The numeral တ, *one*, combined with a numeral auxiliary reduplicated, as တခုခု, တယောက်ယောက်, denotes *any one, some one* (out of several); when combined with a numeral auxiliary, and the combination reduplicated, as တခုတခု, တယောက်တယောက်, it denotes *one after another* (whether every one or several); when combined with a numeral auxiliary, and followed by the same numeral combined with ငှက်, as တခုတခု, တယောက်တယောက် (sometimes reversed), it denotes *a few, now and then one, here and there one*; when combined with a numeral auxiliary, and preceded by the same numeral, combined with ခု, as တခုတခု, တခုတယောက်, it denotes *some one, indefinite.* Such combinations may be regarded as pronominal adjectives. They are joined to their nouns, according to the general rule.

§102. Ordinal numerals are of Pali origin, and are prefixed to their nouns, as ဒုတိယခန်း, *the second section.* Ordinals are also made by affixing မြောက်, *to raise*, to cardinal numerals,

modified as above, as နှစ်ဆယ့်တစ်မြောက်သောသား, *the second son*; နှစ်ရက်မြောက်သောနေ့, *the second day*.

§103. There are a few adjectives which, on account of some peculiarity, cannot be placed in either of the foregoing classes. Some of them are prefixed to their nouns, as မဟာ, *great*, အာကာ, *extraordinary*; some are either prefixed or affixed, as အနန္တ, *infinite*, သာမည, *ordinary*; and some are affixed, as ကလေး, *small*; တော်, *honorific*, မ, *principal, chief among many*; ချင်း, *single one, only*, as တနေ့ချင်းတွင်, *in a single day*; တည်း, *only, no more*, used with numerals, as တခုတည်း, *one only*.

§104. Nouns used adjectively may be distributed into three classes, viz:—

1st. Names of races of men, of countries, towns, &c. when used to qualify a following noun, as အင်္ဂလိတ်, *an Englishman*, အင်္ဂလိတ်လူ, *ditto*, အင်္ဂလိတ်ပြည်, *England, the country of the English*; မြွှာ, *a Burmese*, မြွှာစကား, *the Burmese language*; ရန်ကုန်, *Rangoon, the town of Rangoon*, ရန်ကုန်မြို့, *ditto*, ရန်ကုန်သား, or ရန်ကုန်မြို့သား, *a son, or native of Rangoon*.

2nd. Common nouns used to qualify a following noun, as ရွှေ, *gold*, ရွှေခွယ်, *a golden cup*; မြောက်, *the north*, မြောက်လမ်း, *the northern path*; အညာ, *the upper part (of a country)*, အညာသား, *an up-country person*.

3rd. Names of trees, plants, and their parts, which are only used in combination with a following noun; thus from သံလွင်, *the olive*, are formed သံလွင်ပင်, *an olive tree*, သံလွင်ပွင့်, *an olive blossom*, သံလွင်သီး, *an olive (fruit)*, သံလွင်ရွက်, *an olive leaf*.



VERBS.

§105. Verbs are of two kinds, transitive, which express actions that pass from the agent to the object, as ရိုက်သည်, *to strike*, ချစ်သည်, *to love*; and intransitive, which express being, or some state of being, or an action which is confined to the agent, as

မြစ်သည်, *to be*, နေသည်, *to remain*, ရောင်းသည်, *to be good*, ဖျက်သည်, *to be ruined, or in a state of ruin.*

§106. Many transitive verbs are formed from intransitive ones, by aspirating the initial letter. If the initial is the first letter of the first or fifth class of consonants, it is changed for its corresponding aspirate, the second letter of the class, as ကျသည်, *to fall*, ချသည် *to throw down, or cause to fall*; ဖျက်သည်, *to be ruined*, ဖှက်သည်, *to ruin*. If the initial is a nasal, or an unclassified letter, it is combined with the letter ဝ, as ညွတ်သည်, *to be bent down*, ညွတ်သည်, *to bend down*; လွတ်သည်, *to be free*, လွတ်သည်, *to make free.*

ACCIDENTS OF VERBS.

§107. The accidents of verbs, expressed in most languages by inflections or auxiliary verbs, are here expressed by particles affixed to the verb, without any inflection of the verb itself. The verbal affixes are as follows:—

§108. ASSERTIVE AFFIXES.

သည်, simply assertive, as သွားသည်; *he goes*; in certain combinations, written သော။

၏, same as သည်။

ဘူး, simply assertive, in negative sentences, as မသွားဘူး, *he goes not*,—chiefly colloquial.

ဆဲ, present, but scarcely used except substantively, as သွားဆဲ မြစ်သည်, *he is going* (see Verbs used substantively, §122), or in a participial clause, according to the note below, as လက်ရှိဆဲသော အမှု, *the business that now is, or the present business*. In the substantive construction, it may be combined with a preceding future affix, as သွားလှဆဲ, or reduplicated, as သွားမည်ဆဲဆဲထွင်, *when he was just about going.*

ပြီ, past, as သွားပြီ, *he went, or has gone*; sometimes future.

ဆို, future, as သွားဆို, *he will go*; sometimes equivalent to the continuative affix လျှင်, which see.

မည်, future.

ထတံ, or ထတ္တံ, future.

N. B. The assertive affixes of tense, ဆဲ, ဖြိ, ဆို, မည်, and ထတံ, occasionally lose their assertive power, and become auxiliary to a continuative, participial, or simply assertive affix, in which case ဖြိ becomes ဖြီး.

§109. CONTINUATIVE AFFIXES.

လျက်, denoting the continuance of an action, or state of being during another, as သွားလျက်စားသည်, *he eats as he goes*; sometimes equivalent to လျှင်.

ကာ, equivalent to လျက်, but commonly repeated after the same or another verb, as ဆက်ကာဆက်ကာ, *joining one with another*; စုန်ကာဆန်ကာ, *going up and down*,—used also as a verbal formative.

လျက်နှင့်, denoting the continuance of an action, or state of being during another, but somewhat inconsistent with it, as သွားလျက်နှင့်စားသည်, *though going he eats*.

လျှင်, denoting first, the completion of an action or state of being prior to another, as သွားလျှင်နာသည်, *having gone, he died*; second, supposition or conditionality, as သွားလျှင်နာမည်, *if he go, he will die*.

သော်, same as လျှင်.

မူ, မူကား, ရကား, တမူကား, and တဖြီးကား, in some combinations equivalent to လျှင်.

မှ, denoting the completion of an action prior to another.

ကတည်းက, *from the first of*, as သွားကတည်းက, *from the first of his going*.

သော်လည်း, *though, notwithstanding*, as သွားသော်လည်းမသေ, *though he go, he will not die.*

ကစား, or လင့်ကစား, *လှည့်ကာ, ditto*,—infrequent.

မချည်း, ကတည်း *ditto*,—colloquial.

သောင့်, first, *that*, noting a consequence, *so that, so as to*, as သေသောင့်သွားသည်, *he went, so that he died*; second, *that*, noting a final end, *in order to*, as သေသောင့်သွားသည်, *he went, that he might die.*

၍, *and*, as သွား၍သေသည်, *he went and died*; (sometimes pronounced ဖျို;) sometimes equivalent to လျှင်

§110. INTERROGATIVE AFFIXES.

(Connected with the verbal root by the assertive affix သည်, being commonly abbreviated to သ)

ယော,—formal, } as သွားသည်ယော, *does he go?*
ယား,—familiar, }

နည်း,—formal, } Used in connection with an interrogative
လည်း, } —familiar, } pronominal, as ဘယ်ကိုသွားသနည်း, *whither*
လဲ, } } *does he go?*
တုံး,—colloquial, }

စင့်, or စုံ, affixed to the root without an intervening affix, as သွားစင့်, *does he go?*—rather infrequent.

§111. IMPERATIVE AFFIXES.

မို့, or မို့၏, first person plural, as သွားမို့, *let us go.*

ကြကုန်အံ့, [—formal, st.] *ditto*, preceded by the first personal, as ငါတို့သည်သွားကြကုန်အံ့, *let us go, or we will go.*

ယော့, [formal, st.] imperative proper, as သွားယော့, *go.*

လည်, *ditto*,—infrequent.

နှင့်, prohibitory, မ being prefixed to the verb, as မသွားနှင့်, *go not.*

လင့်, *ditto.*

§112. The simple root also is imperative, as well as when combined with certain of the euphonic or qualifying affixes, as ဝါ, တော့, ဗေ, ငေ, ချေ, နဲ့, ဘိ, လိုက်, စေ, လော့, ဦး, ရစ်, စမ်း,

&c. Some of these affixes are also variously combined with one another, and with the imperative affixes, to convey the ideas of entreaty, authority, &c.

§113. PRECATIVE AFFIXES.

စေသော, *may*, as သွားစေသော, *may he go*. [It is commonly combined with ဝါ, as သွားဝါစေသောst.]

စေသတည်း, *ditto*, authoritatively, as ဖြစ်စေသတည်း, *be it so*.

စေလို, *ditto*,—infrequent.

§114. PARTICIPIAL AFFIXES.

သော, connecting the verb with a subsequent noun, being equivalent to the relative pronoun in most languages, as ဖြတ်သောလူ, *the excelling man*, or *the man who excels*; ပြေးသောမြင်း, *the running horse*, or *the horse which runs*; ရောက်သောသင်္ဘော, *the arriving ship*, or *the ship which arrives*; sometimes contracted to သ, as ရှိသမျှ, *as much as there is*; sometimes dispensing with the verb altogether, as တတ်အားသမျှ, for တတ်အားရှိသမျှ, *(do) as much as possible*, commonly omitted after the assertive future affix မည်။

သည်, *ditto*.

§115. AUXILIARY AFFIXES OF TENSE.

သေး, denoting present continuance, as သွားသေးသည်, *he is still going*; မသွားသေး, *he is still not gone*, or *he is not yet gone*; sometimes denoting *beside*, *more than*, *in addition*, as ဧကားသာမတုတ်, စာရှိသေးသည်, *there is not only my word, but there is scripture also*.

ခဲ့, just past, as သွားခဲ့သည်, *he has just gone*; frequently written ကဲ့; very frequently euphonic.

ဘူး, past indefinite, as သွားဘူးသည်, *he went*. In negative sentences, prefixed by စ, it becomes မှူး, and signifies (not) *ever*, as မသွားမှူး, *he never went*. စသီး and စတောင်း are of similar import, but infrequent.

ရှင့်, prior-past, or prior-future, according to the connection, as သွားရှင့်ပြီ, *he had gone*, သွားရှင့်မည်, *he will go* (before another goes).

ထင့်, prior-past or prior-future,—infrequent.

ခင်, ditto,—rather infrequent.

လှ, near future, *about to, on the point of*, retaining its meaning, whatever affixes of tense are superadded, as သွားလှသည်, သွားလှပြီ, or သွားလှမည်, *he is about to go, or is near going*; sometimes used substantively, though not an assertive affix, as သွားလှနိုးပြီ, *ditto*.

§116. AFFIXES OF NUMBER.

ကြ, ကုန်, ကြကုန်, denoting the plural, as သွားကြသည်, *they go*;—frequently omitted, and the idea of plurality left to be conveyed by the noun affix of number, or gathered from the connection.

§117. QUALIFYING AFFIXES,

(arranged alphabetically.)

ဦး (pron. ဖို့း,) *more or again*, commonly used with an assertive future affix, as သောက်ဦးမည်, *he will drink more, or again*; in prohibitive sentences, (not) *yet*, as မသောက်ရှင့်ဦး, *do not drink yet*.

ကုန်, *entirely, wholly*, (from ကုန်, *to come to an end*), as သေကုန်ပြီ, *they are all dead*.

ကောင်း, with the verb repeated, *probably*, as သေကောင်းသေမည်, *he will probably die*.

ခင်, see ငှိ.

ခဲ (see Dictionary).

ရှင်, optative, *to wish, desire*, as ပြုရှင်သည်, *to wish to do*; also, *to have a tendency to*, as ဖျားရှင်သည်, *to be disposed to fever*.

ရှင်း, with မ prefixed to the root and to itself, and a continuative affix or clause, commonly တိုင်အောင်, expressed or understood, *until*, as မသွားမရှင်းတိုင်အောင်လုပ်လျက်နေသည်, *he continued working until he went*.

စေ, causal (from စေ to *send, order*), as ပြုစေသည်, *he makes (him) do*, ဖြစ်စေ, *let it be*; when affixed to intransitive verbs, equivalent to the aspirated initial; as လွတ်စေသည်, equivalent to လွတ်သည်, *to make free, from လွတ်သည်, to be free*.

When used as an imperative or precative, the shade of meaning is frequently determined by an intervening euphonic affix, as ဖြစ်ပါစေ, *may it be*, ပြေးပါလေစေ, *let it run*. Combined with ဝံ့ it makes မိမံ့။

စောက်, with မ prefixed to the root, and followed by တော့ or သကဲ့သို့, *not proper, or desirable*, as မသွားစောက်တော့, or မသွားစောက်သကဲ့သို့ဖြစ်သည်, *it was not well to go, (on account of some evil that has just befallen)*.

ရှု, slightly intensive or emphatic,—commonly connected with the verb by a euphonic affix, and sometimes superseding the assertive affix, as ကြီးလေရှု, *it is great, indeed*.

ရှင်, intensive,—mostly used before the participial affix သော, as မြတ်ရှင်သောသူ, *a very excellent person*.

ဆန်း, with the verb repeated, *just that and no more, merely, nothing more*, as ကြီးဆန်းကြီးသည်, *to be large merely*.

ဆိတ် (from ဆိတ်, *to be quiet*), *to be quiet, unmoved* (though the occasion calls for exertion); as နေဆိတ်သည်, *to remain unmoved*.

ဆဲ, though put down by Pali grammarians as denoting the present tense, denotes in common usage the immediate future, as ရောက်ဆဲသည်, *to be about to arrive, or on the point of arriving*, equivalent to ရောက်လျဉ်း; and when repeated, and especially when prefixed by a future affix, is more directly future, as ရောက်ဆဲဆဲ, or ရောက်မည်ဆဲဆဲ, *to be about arriving before long*.

တုံ, sometimes euphonic, but when repeated after a following verb, partaking of the nature of a continuative, and denoting alternation; as ငုတ်တုံပေါ်တုံရှိသည်, *to be sinking and appearing by turns*.

တော့, denoting a slight necessity.

တည့်, *directly, at once*, as သွားတည့်သည်, *to go directly, at once*.

နိုင်, sometimes in conversation နိုင်, potential, *to be able* (from နိုင်, *to prevail, overcome*), as သွားနိုင်သည်, *to be able to go*.

ပြန်, *again* (from ပြန်, *to return*), as ပြုပြန်သည်, *to do again* :

ဘဲ, with မ prefixed to the root, and a continuative affix expressed or understood, *without*, as မစားဘဲသွားသည်, *he went without eating*.

မိ, implying carelessness or fault, as ပြောမိပြီ, *he has said it* (and therefore committed himself); sometimes euphonic.

မီ, with မ prefixed to the root, and a continuative affix expressed or understood, *before*, as မဆွားမီစားသည်, *he ate before going*; combined with တိုင်အောင်, *until*, as မသွားမီတိုင်အောင်, *until he went*;—sometimes taking a noun affix, as မသွားမီ၌, *before going*.

ရ, *must*, as သွားရမည်, *he must go*; frequently euphonic.

ရက်, *to be capable*, (in regard to feeling), as သတ်ရက်သည်, *to be unfeeling enough to kill*; မကွာရက်, *he cannot bear to part*.

ရစ်, *remaining behind*, as ပြုရစ်သည်, *to do (it), remaining behind*, နေရစ်သည်, *to stay behind*.

ရေခွ, denoting disapprobation or regret; sometimes euphonic, particularly when used imperatively.

ရှာ, denoting affection or sympathy in the speaker, as သွားရှာသည်, *he goes, alas!*

လွန်း, denoting excess, (from လွန်, *to exceed*), as ကောင်းလွန်းသည်, *to be too good*.

လှ, *very*, as ကြီးလှသည်, *to be very great*.

To these may be added a number of verbs, which are occasionally used to qualify a principal verb, as,—

အပ်, *to be right, proper*, as သွားအပ်သည်, *it is right to go*; sometimes passive, in translation from the Pali, particularly when used as an adversative to တတ်; frequently euphonic.

အား, *to be at leisure*, as သွားအားသည်, *to be at leisure to go*.

ကောင်း, *to be good*, as သွားကောင်းသည်, *it is good to go*.

ဲ, *to be hard, difficult*, as ရဲသည်, *it is difficult to obtain.*

မ်း, *to try, make trial*, as ပြုမ်းသည်, *to do by way of trial*; sometimes but little more than euphonic.

တ်, *to know how, be skilled in*, as ပြုတ်သည်, *to know how to do*; sometimes denoting the way, custom, usual course, as လူသေတတ်သည်, *man is mortal.*

တန်, *to be suitable*, as ပြုတန်သည်, *it is suitable to be done.*

ထိုက်, *to be worthy, deserving of*, as သေထိုက်သည်, *to deserve to die.*

နေ, *to remain, continue*, as ပြုနေသည်, *to continue doing.*

ရှင်း, *to be reluctant, averse to*, as မြင်ရှင်းသည်, *to hate to see.*

ဖြစ်, *to be practicable*, as မသွားဖြစ်, *it is not practicable to go.*

ဖွယ်, *to be most suitable, fit for*, as ခံ့ဖွယ်သောအမှု, *a wonderful affair.*

ရာ, similar to ဝတ်; frequently euphonic.

လောက်, *to be enough*, as စားလောက်အောင်ရှိသည်, *there is enough to eat.*

လို, *to desire*, as ပြုလိုသည်, equivalent to ပြုရှင်သည်။

လွယ်, *to be easy*, as ပြုလွယ်သည်, *it is easy to do.*

ဝံ့, *to dare*, as ပြုဝံ့သည်, *to dare to do.*

သင့်, *to be suitable, proper, becoming*, as ပြောသင့်သည်, *it is suitable to say.*

သာ, *to be easy, pleasant*, as ပြောသာသည်, *it is pleasant to say*; with the imperative affix ဝါ, and the verb repeated, as စားသာစားဝါ, *eat freely, or without hesitation.*

N. B. The idea of progress is conveyed by လာ or သွား connected with the principal verb by ရှိ, expressed or understood, as မှည့်ရှိလာသည်, *it ripens*, ဆိုးရှိသွားသည်, *it grows worse.*

§118. EUPHONIC AFFIXES.

ရှေ့, when combined with ခံ့, ရှိခံ့; when repeated after a following verb, similar to ဝံ့, which see under Qualifying Affixes.

ငြား, mostly used before the continuative affix သော်လည်း, and the assertive future affix ဝံ့, when used for လျှင်း

့, in certain combinations, noticed in their places.

ဝ, mostly used before the participial affixes, when several successive participial clauses precede a noun, in commendatory discourse.

ဝါ, conciliatory—polite—respectful.

ဇေ, when combined with ဝံ့, ပိန်.

စိ, mostly used before the assertive affix သည်, abbreviated to သ်, in connection with the noun affix ကဲ့သို့, as သွားဘိသကဲ့သို့, like as he went; also, before the closing affix ချင်း, in which case it is rather intensive, as ရှားဘိချင်း, there are very many.

ဆင့်, mostly used in the invitation to listen, နာထင့်ကုန်, listen ye!

ဆော်, mostly used before the continuative affix သော်.

ဆေ, when combined with ဝံ့, လိန်, which combination is mostly used before the future affix မည်; when repeated after a following verb, it denotes correspondence or reciprocity, as လိုက်ဆေးပြေးဆေ, as (one) pursues, (the other) runs.

ဆိုက်, mostly used with transitive verbs; sometimes giving a transitive meaning to an intransitive verb.

ဋာ, mostly used with arriving, coming, &c.

§119. CLOSING AFFIXES.

တု, that, noting indication, viz, namely (from တူ, to say, declare, mean),—used at the close of a sentence, which is the subject of a subsequent assertion, as သိသည်ဟုပြောသည်, he says that he knows,—also, after a word which is explanatory of a subsequent word, as မင်းရှင်စောထုကဲ့ကိုပေးသည်, he gave (him) the title of *Menshen zau*;—sometimes it takes a verbal affix, but ought then to be written တူ, and parsed as a verb.

တည်း, used at the close of a simple sentence, equivalent to the substantive verb ရှိသည်, to be, the nominative being generally

made by ကား, as စမည်ကားမောင်လောက်တည်း, *his name is Moung Louk*,—sometimes taking ခေ, or လျှင်, immediately before it; also, at the close of a parenthetical sentence, or a distinct paragraph, closing in သည်, commonly abbreviated to သ, as သွားသတည်း, *he went*,—sometimes taking လျှင်, or က, or လျှင်က, immediately before it.

တတ်, ditto, at the close of a parenthesis or paragraph.

တကား, emphatic, or indicative of some emotion, as ငသားကောင်းသေပြီတကား, *my little son is dead, alas!* မသွားပါတကား, *he goes not, indeed.*

ခုကား, sometimes equivalent to တကား

ခွင်း, ditto, commonly expressive of regret, as မြစ်ရေကခွင်း, *it is so, alas!*

့, see under Qualifying affixes.

တောင်း, intensive,—commonly connected with the verb by another affix, as ကြီးလေတောင်း, *it is great, indeed!*

တမ့်, or တမူ, expletive, after an assertive or precative affix, as သွားသည်တမ့်, (obsolete).

The following are colloquial only:—

နေ၍, soliciting acquiescence, as သွားတော့မည်နေ၍, *I will go, shall I?* သွားတော့နေ၍, *go, will you?*

ငေ, or လားငေ, slightly emphatic or persisitive, is used after the assertive affixes, as မှီသည်လားငေ, *it is certainly*, or *I assure you.*

ဝ, or ဝေါ, familiar,—without or after the assertive affix.

ကော, or ကောငေ, ditto, sometimes superseding the assertive affix.

တည့်, (pron. ခဲ့), denoting that the words to which it is affixed, are repeated from the mouth of another person, as မှီသည်တည့်, *it is, he says.*

NEGATION.

§120. The negative is made by prefixing မ to the verb, which, beside its negative power, has the privilege of occasionally dispensing with the assertive affixes, or of conveying an

assertive power to the root, or to the qualifying and euphonic affixes of number, and the auxiliary affixes of tense, all of which, in affirmative sentences, require an assertive affix, thus သွားသည်, *he goes*, မသွား, or မသွားဘူး, *he goes not*; သွားသေးသည်, *he is still going*, မသွားသေး, *he is not yet gone*; သွားနိုင်သည်, *he can go*, မသွားနိုင်, *he cannot go*.

§121. In colloquial discourse, a strong negative is sometimes made by affixing မြီးထား, to the root, or မြိုတုံး, a contraction of မတုတ်တုံး, to an assertive affix, as သွားမြီးထား, or သွားသည်မြိုတုံး, *he goes not*.

VERBS USED SUBSTANTIVELY.

§122. Verbs terminating in the assertive affix သည် (occasionally changed to သ, သော or သော့), are frequently used substantively, and in that character, admit the noun affixes. Verbs terminating in an assertive affix of tense, are capable of being used in the same manner, but the termination သည် or သော is, in some cases, superadded to qualify them for the substantive construction.

§123. EXAMPLES.

သွားသည်မှန်သည်, or သွားသည်ကားမှန်သည်, *it is right, or true, that he goes*.

သွားသည်နောက်မှ (နောက် being a verb,) or သွားသည်နောက်, *after he goes*.

သွားသည်ကိုသိသည်, *he knows that he goes*.

သွားသည်တိုင်အောင် (ကို or သို့ understood,) *until he goes*.

သွားသည်၏တိုင်း or သွားသည်အတိုင်း, *according as he goes*.

N. B. When verbs are constructed with a following noun, the possessive affix ၏ is commonly omitted, as သွားသည်အရပ်, *the place of going, or where he goes*; သွားသည်အခါ, *the time of going, or when he goes*; သွားသည်အစည်, *while he goes*; သွားသည်အကြောင်း, *the reason of going*; သွားသည်နည်းတူ, *in the same manner as he goes*; သွားသောအားဖြင့်, *by means of going, &c.*

သွားဆုံးသောငှါ (with the assertive future affix), *in order to go.*

သွားသောကြောင့်, *because he goes.*

သွားသည်မို့, ditto,—colloquial.

သွားသဖြင့်, *by means of going, when he goes.*

သွားသည်နှင့်, *with going, when he goes.*

သွားသည်နှင့်အညီ, *in accordance with the going.*

သွားသည်တွင်, ၌, or မှာ, *going, while he goes.*

သွားသည်က, or မှ, *from going.*

သွားသကဲ့သို့, *like as he goes,*

သွားသောသဖွယ်, ditto,

သွားသည်လို, ditto.

သွားသည်လိုလို, *a little like, &c.*

§124. When a verb used substantively, and connected by the affix ဣ with a following noun, whose initial is a syllabic အ, drops both the noun affix and the verbal, and takes the noun into union with itself, by rejecting or modifying the initial letter, the abbreviated compound becomes a verbal noun of the same import as the original clause, thus သွားသည်၏အခါ becomes သွားခါ, *the time of going*; နေသည်၏အစည်, နေစည်, *while remaining*; ပြောသည်၏အစ, ပြောစ, *the beginning of speaking.*

§125. Several cases of verbal nouns, on account of their frequent occurrence, deserve particular mention.

1st. The verbal in ခြင်း, from အခြင်း, *an act, deed*, denotes action or being, in the abstract, as သွားခြင်း, *a going, or the act of going*, ကောင်းခြင်း, *being good, or the state of being good.*

2nd. The verbal in ရာ, from အရာ, *a thing, subject, matter*, denotes the object of an action, or the place where a thing is, or is done, as နှစ်သက်ရာ, *an object of love*; နေရာ, *a remaining place*; စွန့်ပြစ်ရာ, *a place of throwing away.*

3rd. The verbal in ရာ, from အလှာ or အလှော, *what is for*, commonly written စရာ, the verbal in ဖွဲ့, or ဘို့, from အဖွဲ့, *a portion*, and the verbal in ရန် (from ရန်သည်, *to appropriate*), denote what is for some purpose, as စားစရာ, *what is for eating,*

or to be eaten; ကြည့်ဘို့, *what is to be looked at*; ပြုရန်, *what is to be done*.

4th. The verbal in ဖွယ် or ဘွယ်, sometimes ချင်ဘွယ်, from သဖွယ်, *what is suitable*, denotes what is fit for, adapted to, or worthy of some use or purpose, as စားဘွယ်, *what is good to eat, an eatable*; ဆံ့ဘွယ်, *what is wonderful*; ချစ်ချင်ဘွယ်, *what is lovely*. But this verbal seems frequently to partake of the nature of an adjective.

N. B. The terminations ခမန်း, or ဝမန်း (according to one acceptation), ငိ, and ငိငိ, are of similar import with the termination ဖွယ်, but used in a bad sense only. Several of these are sometimes combined, as ရွံစင် (စ euphonic), ရွံစွယ်ငိ, ရွံဖွယ်ငိခမန်း, *what is disgusting*.

The terminations ခမန်း, (according to another acceptation), ဘိနန်း, or ဘနန်း and မတတ်, form verbals denoting nearness of accomplishment, occasionally taking လှ before them, as ထောင်ခမန်း or ထောင်လှခမန်း, *what is near burning*; မြုပ်လှမတတ်, *what is near sinking*; ကုန်မတတ်, *nearly the whole*.

The termination နိုး, နိုးနိုး, or ခနိုး, followed by a verb expressive of opinion, denotes, what is likely to be or to take place, sometimes admitting an affix of tense between itself and the root, as သင်္ဘောရောက်နိုးနိုးထင်သည်, or ရောက်မည်နိုးနိုးထင်သည်, *he thinks that the ship will probably arrive*.

5th. There are several other verbals, formed from nouns, which being obsolete, or never occurring in their full form, or in any other connection, cannot be so satisfactorily analyzed, as most of the preceding; thus the verbal in တုန်း, perhaps from ဆထုန်း, *time being*, denotes the time of action or being, as သွားတုန်းတွင်, or သွားတုန်းခါ, equivalent to သွားစဉ်တွင်, or သွားစဉ်ခါ, *the time of going, while going*.

The verbal in ရုံ, perhaps from အရုံ, *just so much and no more*, confines the action or being to what is expressed by the root, as ပြောရုံပြုသည်, or ပြောရုံမျှပြုသည်, *he just speaks, i. e. does no more than speaking*.

The particle ကာ is of somewhat similar import with ရုံ, as မိတ်ကာပြောသည်, *he speaks illusively merely*; ပြောကာမျှအားဖြင့်, *by means of speaking merely*.

The particle ချင်း, *single one only*, limits the time to the continuance of the action expressed, as စားစားချင်းသေသည်, (fully) စားလျှင်စားချင်းတွင်သေသည်. *he died as soon as he ate it*, i. e. instantly, without an interval.

The verbal formative မှန်း, from မှန် *to be right, true*, is used chiefly in negative sentences, as ရောက်မှန်းကိုမသိ, or ရောက်မှန်းမသိ, (*he*) *knows not the fact of the arrival*. It is sometimes used without a verbal root, as ဒုရားမှန်းမသိ၊ တရားမှန်းမသိ, (*he*) *knows nothing about God or religion*.

မိ—ရာ, affixed to the root repeated, as in the phrase, နေမိနေရာ နေသည်, denotes inadvertence or inconsideration.

6th. Beside verbal nouns formed from verbs used substantively, there is another kind which may be termed the honorific verbal, formed by combining the verbal root with the adjective တော်. This verbal, followed by the verb မှုသည်, *to do, perform*, is always used instead of the simple verb, in speaking becomingly of deities, kings, or any exalted personage, as မိန့်တော်မှုသည်, (*the deity or king*) *speaks*, literally, *does divine or royal speaking*, မိန့်တော်မမှု, *he speaks not*; followed by a noun, it may be regarded as a noun in the possessive, as စားတော်ကွမ်း, *betel eaten by the king*, ပန်တော်ပန်း, *flowers used in royal adornment*.

Most verbal nouns retain the same power of government as their verbs, that is, cause the preceding noun to take the same affix as their verbs do, as ဇာတ်ကိုဟောစပြုသည်, *he makes a beginning of rehearsing the zat*; ဇာတ်ကိုဟောတော်မှုသည်, *he rehearses the zat*, or *he does rehearsing the zat*; but some, particularly the verbal in ဖြင်း, govern the preceding noun in the possessive, as ဇာတ်ကိုဟောခြင်း, *the rehearsing of the zat*.

ADVERBS.

§126. Adverbs are of nine kinds, viz:—

1. Adverbs proper, as ကေန်, *certainly*, ခဏကား, *in vain*, ထားထား, an intensive before a negative, as ထားထားမပြော, *he says nothing at all*, ခပ်, *rather*, prefixed to adjectives, formed from verbal roots by reduplication.

2. Pronominal adjectives used to modify a following verb, as စေတယ်သို့နေသနည်း, *how does (he) remain?* ထိုသို့နေသည်, *(he) remains thus*; or combined with a secondary noun and similarly applied, as ဘယ်လောက်ကြီးသနည်း, *how large is (it)?* သည်ကလောက်, properly သည်ခန့်လောက်ကြီးသည်, *(it) is so large. How? in what manner?* and *thus, in this manner*, are also expressed by combining pronominals, lightly accented with နှလ်, *manner*, as သို့နှလ်, *how?* သည်နှလ်, *thus*.

3. Adverbs formed from simple or compound verbs:—

(a.) from simple verbs—by prefixing စ or တ, as စလွန်ကြီးသည်, *to be very great*, စလျှင်သွား, *go quick*; တစောင်းကြည့်သည်, *to look sideways*;—by affixing ရွာ, as ကောင်းရွာ, *well*;—by reduplication, as ကောင်းကောင်း, *well*;—by reduplication with စ prefixed, as စပြားပြား, *variously*;—by reduplication with တ prefixed, implying repetition or continuance, as တလဲလဲ, *by turns*, တမတ်မတ်, *in a standing posture*; by reduplication, with စ prefixed to each member, as အသီးအသီး, *separately*;—

(b) from compound verbs—by affixing ရွာ, as ကောင်းမြတ်ရွာ, *excellently*;—by prefixing စ to each member, as စကွပ်စညွှပ်, *penally, by way of punishment*;—by prefixing စ to the first member, and တ to the latter, as စဆောတလျှင်, *quickly*, စပြတ်တနိုး, *affectionately*;—by prefixing စ or တ to the first, and reduplicating the latter, as စလျှင်မြန်မြန်, *fast*, တစိုးရိမ်ရိမ်, *anxiously*;—by prefixing စ to the first, and တ to the latter reduplicated, as စရွှေးထကြိုင်ကြိုင်, *fragrantly*;—by reduplicating

the second member, in which case the adverb is a diminutive, as နက်ကျိုက်ကျိုက်, *rather black*;—by reduplicating both members, as ထူးထူးဆန်းဆန်း, *extraordinarily*;—by prefixing အ or တ to each member reduplicated, as အထူးထူးအဆန်းဆန်း, ditto; တထည်ထည်တဝိုက်ဝိုက်, *circuitously*;—by prefixing က or ဝ (pronounced ဂ and ဗ) to each member, as ကရော့က်ကရက်, *disorderly*, ပရုန်းပရင်း, *tumultuously*.

Under this head may be classed a few of anomalous construction, made up in imitation of some of the above forms, as အမှတ်တမဲ့, *without notice*, အမှီးတရ, *as having power*, ကြောက်လန့်တကြား, *frightedly*, အတွေးအငမ်း, *in expectance of payment*; also a few formed from negatives, by affixing chiming increments, as မကောင်းတရောင်း, *not well*, မလှတမ, *not handsome, not agreeable*.

4. Adverbs formed from verbal roots, by reduplication, prefixing the negative မ to the first member, and တ to the second, thus intending to convey both the ideas of affirming and denying, as မထောက်တထောက်, *just enough, and hardly that*, မမှီတမှီ, *just reaching, and yet not quite reaching*.

5. Adverbs formed from nouns by reduplication, dropping the syllabic အ, in the latter member, if it is the initial of the noun, and prefixing it to the former member, if the noun begins with a consonant, as အခါခါ, *repeatedly*, from အခါ, *a time*; အလိုလို, *of one's own accord*, from အလို, *will, pleasure*; အသောင်းသောင်း, *thousands*, from အသောင်း, *ten thousand*; အပြည်ပြည်, *of various countries, or from country to country*, from ပြည်, *a country*.

N. B. Adverbs formed from verbs or nouns are sometimes used adjectively, as အပြားပြားသောအကြောင်းတို့, *various reasons*, အပြည်ပြည်သောမင်းတို့, *kings of sundry or all countries*.

6. Adverbs formed from nouns, beginning with a syllabic အ, by dropping the အ, prefixing တ, *one*, and affixing .တည်း, *only*, as တညီတည်း, *even, all together*, from အညီ, *evenness, uniformity*.

7. Incomplete clauses, as *သကယ်၍*, *certainly*, for *သကယ်ဖြစ်၍* ; *ထူးသဖြင့်*, *exceedingly*, for *ထူးဖြစ်သဖြင့်*။

8. Adverbial affixes, as follows:—

ကဲ့သို့, *as, like as.*

ချည်း, *only, merely, nothing but*, as *လူတို့ချည်း*, *men only, nothing but men*, *သွားသည်ချည်း*; *he only goes, does nothing but go.*

စင်, *even*, slightly emphatic.

စီ, *each*, as *တယောက်စီ*, *each one*, *ကိုယ်စီ*, ditto; *အပိုင်း*, as *တစ်ခုစီ*, *one a piece.*

တစေ, same as *ချည်း*။

တည်း, used to designate an object with some particularity, as *မိသားစုကိုတည်းပေးသည်*, *he gives to his youngest son*,—particularly—or in distinction from the other;—in this sense, used frequently in connection with *ဟူသော*, or *ဟု*, after a word explanatory of a subsequent word, as *ကောင်းမှုတည်းဟူသောရှီးခေ*, *seed-grain, which means merit*; *မောင်ထောက်တည်းထုအမည်ရှိသည်*, *he has the name of Monng Louk*;—used also, in asking questions, to designate the point on which the question turns, and frequently repeated after those words or clauses, in successive questions, which are intended to be set adversatively, as *အသီးကိုတည်းစားလိုသလော*၊ *အသီးပူကိုတည်းစားလိုသလော*, *do you wish to eat cold fruit or hot?* *ငါ၌အပြစ်ရှိ၍တည်းနှစ်ထုံးမသာရှိတော်မူသလော*၊ *ကိုယ်တော်၌ တစ်စုံတစ်ခုမိမိသွယ်၍ တည်းနှစ်ထုံးမသာရှိတော်မူသလော*, *is thy mind distressed because there is some fault in me, or because there is some cause of concern in thee?*

ပင်, *even*, slightly emphatic.

ဖြစ်စေ, see *သော်ငှား*။

ဘက်, ditto,—colloquial.

မျှ (from *အမျှ*, *as much as*), frequently pronounced *မှ*, used as an intensive in negative sentences, as *ဘယ်သူမျှမရှိ*, *there is not so much as one person*, or *there is not even one person*; *ထဟာကို*

ဗျာမရ, or briefly ဘာမှမရ, (*he*) *obtains nothing at all*; ရောက်သည်ကိုမျှမသိ, (*he*) *knows not even of the arrival*; sometimes expletive, as ရုန်းရင်းခတ်မျှပြုသည်, *to make a disturbance*.

လည်း, *also*; sometimes used familiarly for the continuative affix လျှင်း

လည်းကောင်း, *both —and*, placed after other affixes, and repeated at the close of successive clauses, as ငါ့ကိုနှင့်သားကိုနှင့်မြင်သည်, *he sees both me and my son*; in modern style, equivalent to the pronominal adjective ထို, *that*, as ၎င်းနေ့, *that day*, ၎င်းနည်း, *in the same manner*.

လျှင်, distributive, as တထလျှင်တတင်း, *a basket a month*; sometimes definitive or emphatic.

သော်၎င်း, *either—or*, placed after other affixes, and repeated at the close of successive clauses, as ရွှေနှင့်သော်၎င်းငွေနှင့်သော်၎င်း, *either with gold or with silver*.

သာ, *only*.

9. Verbal affixes are used adverbially, when placed after an adverbial or noun affix. The same is true of noun affixes, when placed after a verbal or adverbial affix (see under Nouns, §61).



INTERJECTIONS.

§127. A few of the most common are as follows:—

အစော, အစောစော, *fie!*

အည်း, *ah!* expressive of pain.

အမယ်, အမယ်ထေး, အမယ်ကြီးထေး, *mother!* denoting surprise or distress.

အထယ်, အထယ်ထေး, *oh!* expressive of pain.

အလို, အလိုထေး, *oh!* expressive of pain.

အိမ်း, pronounced *eh*, *yes!* expressive of assent.

လော, *don't*, disapprobatory — prohibitive.

လော့လော့, *aa haa! aha!* contemptuous.

အေး, အေးအေး, *yes!*

အဲ, အဲအဲ, *that's right.*

အော, *O!* of various applications.

အောအော, *O!* expressive of satisfaction.

အော်, *ah! oh!*

အို, *O!* vocative, or indicative of pain.

ပြစ်လေချင်း, ပြစ်ရလေချင်း, *alas!* expressive of sorrow.

ယော, *there now!* expressive of disapprobation.

ယော့, *here! take it!*

ယားယား, threatening.

ယယ်, *wonderful!* rather ironical or disapprobatory.

ယာရ, *well done!*

ယော့, *haa!* a familiar vocative, rather disrespectful.

ယဲ့, *heh!* censuring, threatening.

ယော့, *there!* pointing to an object.

—o—

APPENDIX.

§128. NUMERALS.

Cardinal.	Ordinal.
တစ်, or တ, ၁, <i>one,</i>	ပဌမ, <i>first,</i>
နှစ်, ၂, <i>two,</i>	ဒုတိယ, <i>second,</i>
သုံး, ၃, <i>three,</i>	တတိယ, <i>third,</i>
လေး, ၄, <i>four,</i>	စတုတ္ထ, <i>fourth,</i>
ငါး, ၅, <i>five,</i>	ပဉ္စမ, <i>fifth,</i>
ခြောက်, ၆, <i>six,</i>	ဆဌမ, <i>sixth,</i>
ခုနှစ်, ၇, <i>seven,</i>	ဆတ္တမ, <i>seventh,</i>
ရှစ်, ၈, <i>eight,</i>	ဆဋ္ဌမ, <i>eighth,</i>
ကိုး, ၉, <i>nine,</i>	နဝမ, <i>ninth,</i>
တဆယ်, ၁၀, <i>ten,</i>	ဒဏှမ, <i>tenth,</i>
တဆယ်တစ်, ၁၁, <i>eleven,</i>	ဂေကဒသမ, <i>eleventh,</i>
တဆယ်နှစ်, ၁၂, <i>twelve, &c.</i>	ဒွါဒသမ, <i>twelfth,</i>
နှစ်ဆယ်, ၂၀, <i>twenty,</i>	ဝိသဟိမ, <i>twentieth,</i>
သုံးဆယ်, ၃၀, <i>thirty, &c.</i>	ဝိသဟိမ, <i>thirtieth,</i>

တရာ, ၁၀၀, *one hundred,*
 တထောင်, ၁၀၀၀, *one thousand,*
 တသောင်း, ၁၀၀၀၀, *ten thousand,*
 တသိန်း, ၁၀၀၀၀၀, *one hundred thousand,*
 တသန်း, ၁၀၀၀၀၀၀, *one million,*
 တကုဋေ, ၁၀၀၀၀၀၀၀, *ten millions.*

§129. One half is expressed by တထက်, or ထက်, placed after the noun of dimension or quantity, as ယူဇနာထထက်, or ယူဇနာထထက်, *half a yoozana*; one and a half, two and a half, &c. by တ, နှစ်, &c. placed before, and ခွဲ after, as တယူဇနာခွဲ, *one yoozana and a half*, နှစ်ယူဇနာခွဲ, *two yoozanas and a half*, &c. One and a quarter, &c. is expressed by prefixing တ, &c. and affixing တမိတ်, connected to the noun by နှင့်, as တယူဇနာနှင့်တမိတ်, *one yoozana and a quarter*, &c. All fractions, except one half, are commonly expressed by the help of စု, a collection; thus သုံးစုတွင်တစု, *one third*, လေးစုတွင်တစု, *one quarter*, ငါးစုတွင်သုံးစု, *three fifths*.

TIME.

§130. The true epoch of Burman time is the annihilation of Gaudama, the last Boodh or deity, which is placed five hundred and forty-four years before Christ; but the vulgar epoch is placed eleven hundred and eighty-two years later, or six hundred and thirty-eight years after Christ.

§131. Time is measured by lunar months, consisting of twenty-nine, and thirty days alternately.

Twelve lunar months make a common year, and seven years out of nineteen admit an intercalary month of thirty days each. The names of the months are as follows:—

တံကူး, *April* (nearly),
 ကဆုန်, *May*,
 နယုန်, *June*,
 ဝါဆို, *July*.
 ဝါခေါင်, *August*,
 တော်သထင်း, *September*,

သတင်းကြွတ်, *October*,
 တန်ဆောင်မုန်း, *November*,
 နတ်တော်, *December*,
 ပြာသို, *January*,
 တပို့တွဲ, *February*,
 စပေါင်း, *March*.

§132. တံကူး consists of twenty-nine days, ကဆုန် of thirty, and so on. In leap-year, the month ဝါဆို is repeated, under the name of ဒုတိယဝါဆို, *second July*.

§133. A month is distinguished into two parts, the waxing, လဆန်း, and the wane, လပြည့်ကျော် [or လဆုတ်st.] The full moon, လပြည့်, falls on the fifteenth of the waxing, after which a new count of days begins, and the change or disappearing of the moon, လကွယ်, falls on the fourteenth or fifteenth of the wane.

§134. The days of worship are the eighth of the waxing, the full, the eighth of the wane, and the change.

§135. Time is also divided into weeks, or periods of seven days, which are, of course, independent of the lunar arrangement, and follow the same order that obtains in all other parts of the world, viz:—

တနင်္ဂနွေ, *Sunday*,

တနင်္လာ, *Monday*,

မင်္ဂလာ, *Tuesday*,

ဗုဒ္ဓဟူး, *Wednesday*,

ကြာသပတေး, *Thursday*,

သောကြာ, *Friday*,

စနေ, *Saturday*.

§136. The day and the night are each divided into four periods, which as they terminate, are designated by their appropriate beat of drum. The single beat, တချက်တီး, accords with 9 o'clock, morning or evening; the double beat, နှစ်ချက်တီး, accords with 12 o'clock; the triple beat, သုံးချက်တီး, with 3 o'clock; and the quadruple beat, လေးချက်တီး, with 6 o'clock.

§137. A natural day is also divided into sixty equal parts, called နာရီ, which are again subject to various subdivisions seldom used but in astrological works.

WEIGHTS.

§138. ချင်ရွေး, the seed of the *abrus precatorius*, marked (၉၀), as ငွေ, တရွေး

ရွေးကြီး, the seed of the *adenanthera pavonina*, double the weight of the above, marked the same.



The AMERICAN BAPTIST MISSION PRESS is the oldest and largest Printing and Publishing House in Burma. Catalogues of its Publications and samples of its large line of Stationery will be furnished on application. American and English goods not obtainable in Rangoon, will be procured to order.

This Press has the best facilities in Burma for Type-casting, Book and Job Printing, Book Binding, Paper Ruling and Blank Book Making, and carries a large stock of English and American Stationery, Writing and Printing Papers, Printing Materials, etc. etc.

